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Beloved Adhyapya:

Tonight I am going to give you the first phase of the Triune of Disciplines by which you will unlock the doors leading to the Inner Worlds. It is a well trodden Path into the Unseen, a trail which has been blazed by the feet of countless multitudes thru countless ages. Sages, philosophers, monks, and saints of every age passed this way; it is for you, also, the "Way" by which you may open the doors to Higher Powers and to Superconscious Realization. It is the beginning of the short, steep ascent which will make you a Conscious Magus of Power, bring you face to face with the Greater Life, and make you One with the Heavenly Host and the Masters of the Inner Schools of the "Western Traditions."

In the 4th chapter of St. Matthew we read of the Master Jesus as He went out into the Wide Wilderness to prepare Himself for the work to come, and the Narrator tells us, "He fasted forty days and forty nights." In all of the old Temple Mysteries, Illumination was always preceded by Sanctification and Purification, and by days and nights of Fasting and prayer. These are the Divine Alchemy by which we prepare ourselves for Conscious Contact and Communion with the Masters. I have taught you in several of the past lectures and in many of my letters about the necessity for physical Purification from the standpoint of Health, and if there were no other reasons, Fasting would be important from this standpoint alone. A thickened Blood-stream, charged and surcharged with the products of imperfect metabolism, is the basic condition underlying most of the disorders from which Humanity suffers, and as I have told you, this condition is brought about largely by the use of more food than the body requires, by improper kinds of food combinations, by improper exercising and breathing. Voluntary abstinence from food is a method of cure of disease as old as Animal Life itself, and the period of Fasting has also been recognized by all Development Schools as a necessary Purification that must precede the opening of the Inner Faculties in the Neophyte.

In past lectures you have been taught that Purification of the Mind is also vitally important. You have been taught to unload all negative thoughts, to clear the Mind and clean it from all thoughts of the Lower Nature, and you have been directed to dwell upon Higher and more Spiritual ideas. Then, too, in both of these processes there is involved another factor, and that is the factor of the Discipline which develops Will-Power. A man or a woman who can face an array of Food and still refrain from eating, thru the Power of his own Will, and not because of real necessity, or one who can face a disturbing influx of irritation and sublimate it, not because he must, but because he Wills to do so, is indeed developing Self-Control and Self-Mastery. Naturally Illumination is hard to win, and the straight and narrow Pathway up the mountainside is only for those of sustaining Faith and High Courage.

But I shall make the Way as easy for you as possible, stretching it out, in fact, thruout the coming months, giving you a step at a time and adding, to each Discipline, just a little more, that by easy stages, thru the preparation and the faithful handling of each task in turn, you will arrive at the point where you will be able to consciously blend the Lower Self with the Higher Self, and in those periods of Transcendent Illumination there will come to you the Vision and the Contacts of things "not lawful to utter."

I want you to realize, also, that the "way and the means" that I am unfolding to you now is not alone the "way and the means" of Spiritual Illumination for the loosening of Psychic Sight and Hearing, for Conscious Contact with the Masters, and for proving to yourself the Actuality of the things of which you have read, but it is also the "way

and the means" to materialize on the Earth-Plane the Harmony you want when you want it, as well as providing you with the swift, sure means by which to know what you should want and the work you should do. And so we will start with the first step, the Purification of the physical organism, then we will add the Purification of the Mental Self, the subduing of the emotions, and finally the Transcendental Cleansing that will open the Gateways to the Higher World.

In order that the work may not be too strenuous, you will now take up the first step, the Purification of the physical Self, and then afterwards resume your normal eating and your normal Life, avoiding, however, the bad habits of both as largely as possible. At the end of another four lessons I will give you the second step, and so on, until we come to the final step.

Now, this physical reorganization is accomplished thru an eight day partial Fast. I want you to eat only one meal every alternate day, preferably from 12 to 1 o'clock, and on every alternate day you are to stop eating entirely. This one meal that you have every other day may be composed of anything that you desire, but it must be a light meal that is the only qualification. During the period of Fast, you are to drink at least two quarts of fresh water each day, I want you to keep track of the glasses of water that you drink, so that you can know that you are having at least the two quarts, and more if you wish. This is continued until the last day of the Fast. On the seventh day you are to stop drinking all liquids, and continue to abstain from liquids until you develop a real healthy thirst. Do not overdo the thirst, but wait until you get a real thirst. This is all of the instructions for this part of the work. I would prefer to have you eat the one meal every other day during the noon hour because it brings into the body a change in Polarity, and if taken at night it would tend to add to the wakefulness which is apt to be a reaction after a few days or so of Fasting.

Now, this Fast will break up the old flesh and tissues in the body, it will remake and rebuild your entire physical organism, and it will make you feel years younger, and just as vital as you have ever felt before. Let me recapitulate again the things you are to do: First, every alternate day you are to eat one meal around the noon hour of a mixed variety of food, but not too great in quantity. Then you are to take the two quarts of water each day until the seventh day, when you are to cease drinking any liquids until you have developed a very real thirst. In addition to this, it is necessary to take a mild cathartic, preferably Sal-Hepatica or one of the mild salts, every day on which you are Fasting. Do not say you do not need this, for it is a part of the Discipline, and it is very helpful, whether you realize it or not. I want you, during the period of the Fast, to go about your normal duties, exercising, taking long walks, doing whatever work you have been accustomed to doing, and if you find that you are wakeful during the night, do not pay any attention to it, but use the period to meditate and to dwell upon Spiritual ideas and thoughts. The pores of the skin will be throwing off a great deal of waste and one or two sponge baths must be taken daily followed by a brisk rubbing until the skin glows.

WITH REGARD TO YOUR DAILY DIARY: I will refer again to the daily meditation of which I spoke to you, and which is to constitute a daily Discipline. Remember that the subjects recommended to be taken for meditation are Abstract Qualities, Formative Ideas, or Thoughts which are generally held to be Ennobling and Elevating or are Universal in their application and Harmonious in tendency. Such subjects, for instance, as Adoration, Realization, Perfection, Judgment, Comprehension, Understanding, Courage, Gentleness, Humility, Fidelity, Love, Wisdom, Beauty, Strength, etc.

The Meditation should be as follows: Having quietly stilled the Mind, the first step is to define the subject of the Meditation clearly. Strip the subject of all irrelevancies and appendages that use and custom have bestowed upon it in the course of time, and seek to perceive the subject as part of the Universal idea, playing its part in the Eternal Economy of the Eternal Scheme of things, the very absence of which, in the Universe, would soon distort the Universal Pattern and make Life for the Individuals on this Earth very difficult; this is the second step. Then, third, come to the change of viewpoint in yourself which the Meditation induces. Being harmonious yourself, you tend to induce harmony in others, and thus help in some measure to restore the various warring factors to a healthy, harmonious relationship. Then the fourth step is to perceive what changes this new viewpoint would induce in your personal contacts, for it would tend to make you refrain from doing and saying things that previously you might have done very thoughtlessly; try to note, indeed, any attempt to anticipate with reasonable potency the conditions that will prevail in your relationship when you manifest fully that particular quality which at present you may lack. Now, let me give you briefly a specimen of a page in your diary, one page each day, you know, preferably a loose-leaf page so that you may take them out and send them in on the first of each month.

SPECIMEN PAGE

June 30, 1930

Time: 7:15 A. M. to 8: 45 A. M.

Subject: Adoration

First,  
Definition:

Adoration is a Spiritual function of the Personality of every human being.

Second,  
Universal  
Aspects:

It is a peculiar property of the human race. Every human being, whether incarnate or not has this Spiritual function; it may be that a very few manifest this in everyday Life,

but this is not because the Individuality has not its essential Spiritual Cause.

Third,  
Possession:

In order to function more freely and fully it must Spiritualize my Life. It is the re-generation of Matter thru Spirit.

Fourth,  
Application:

The whole power of Spiritual function, thru Adoration, harmonizes all relationships.

Many undoubtedly mistake Aspiration for Adoration. The former is of the Astral, the Plane of the emotions, the latter is a function of Pure Spirit.

Noon,  
12:15 P. M.

Salutation to the Masters.

Evening Review,  
10 P. M. back to 5 P. M.

Realization of Spiritual Stability difficult to maintain.

6 P. M. back to 3 P. M.

Maintained impersonal Attitude.

2 P. M. back to 9 A. M.

Full comprehension of underlying causes of one or two personal matters.

Reading:

Can I be a Mystic, by Alfreda Kilyard, Pgs.

99-113. (These pages are the record of a  
Mystic's Meditations daily. The stranger is experiencing difficulty, the  
author is more accustomed to it. It is a sincere record well worth reading.  
It reveals the struggles of a Soul to acquire the habit of Meditation,  
with occasional brilliant successes, alternating with periods of  
limitation.

I wish to explain that the work given in this lesson and the  
special lessons as they come from time to time is not necessarily ob-  
ligatory, of course. There are a great many who are very anxious to do  
everything necessary to attune themselves and open their Psychic Sight  
and Hearing and blend Consciousness with the Ego. To these, therefore, the  
"Way" has been opened, and strict adherence to the Discipline of the  
Fast, the Meditation, and daily Discipline will bring its rich reward.

For those, however, who are so situated that neither the Fast  
nor the Meditation can be indulged in, there is nothing to do but lay  
this active phase of the work aside temporarily and set about to create  
conditions and earn the leisure whereby, later on, you may do these few  
things. In the meantime, the regular lessons will go forward and the re-  
gular contacts will be carried on as heretofore. The Discipline of the  
Fast and the Maintenance of the Daily Diary are but additional features  
for those who are able and willing to do those things necessary to  
bring about a contact with the Unseen Masters of the Inner Planes. It  
has been made very simple, there is nothing in the task that is in any  
way harmful or that can result harmfully. Any conditions, arising during  
the Fast, of faintness, headache, or anything unusual, can be cured in a  
moment by taking a glass of milk and breaking the Fast, but you will not  
find this necessary. On the other hand, the Daily Diary is more a matter  
of Will, Perseverance, the arranging of Life in orderly sequence, than  
anything else. The short period in the morning requires little time, you  
have already the ability to drop worldly affairs and turn your Mind  
within, absolutely inhibiting all outside thoughts. That is all that is  
required for this brief Meditation, unless a longer period is at your  
disposal. The Noon period is more a matter of remembering it than any-  
thing else, for wherever you are you can for a moment close your eyes,  
withdraw within, and offer a heartfelt and sincere salutation to the Un-  
seen Masters, jotting down the time at which you do it.

Then in the evening there is always some time, perhaps after  
you have retired and are composed for sleep, in which you can think of  
the hours, one by one; review what you have done, look on it impartially,  
give yourself due credit for work well done, for Poise and Balance well  
maintained, for Constructive thinking, and criticize yourself, also, when-  
ever you have failed.

And during the day sometime there will be a little reading, -  
you have reviewed your lessons, you have picked up a book, you have read  
a magazine article, or something, - just a few moments of Constructive  
reading, whatever it may be.

I am sure that you will read this lesson over thoroly and  
carefully, analyzing it, and that it will be plain to you, but if there  
are any points that are not clear, anything that you do not understand,  
write and ask me about it, or if there is any unusual situation, discuss  
that with me also, before starting the Fast.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S. C.